The Commonweal

March 31, 1950

THE LIBRARY, ST. CHARLES SEMINARY, CARTHAGENA, OHIO

SELF-DENIAL AND THE CHRISTIAN

Thomas Merton

Living in a Ghetto

George Chester Morse

The Fair Deal

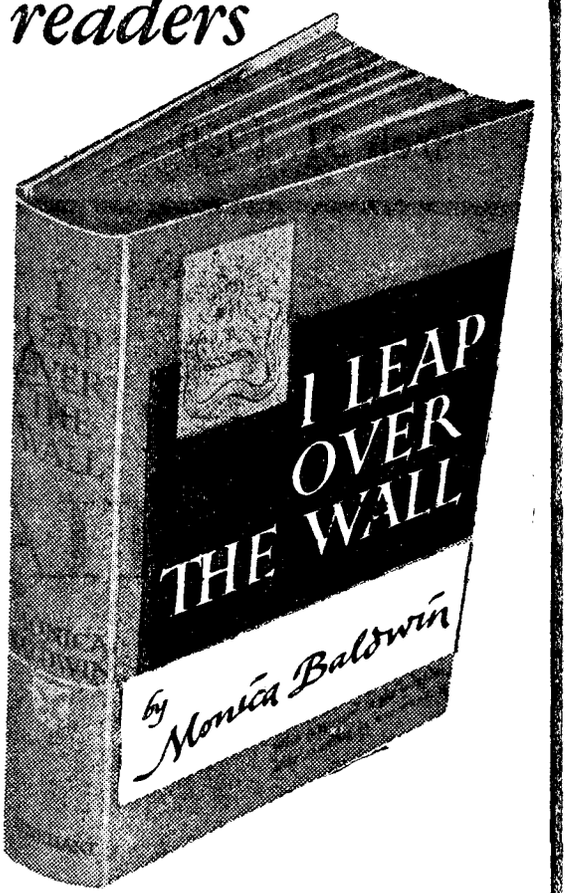
An Editorial Statement

VOLUME LI 15c NUMBER 25

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This book is captivating Catholic readers

NOW IN ITS SIXTH LARGE PRINTING



The autobiographical record of a woman's return to life in wartime England after twenty-eight years in a convent. This is no exposé, no revolt against her church. It is, rather, the startling rediscovery of the world, as she returns to London like a visitor from another planet.

"Makes the religious life more understandable to those who wonder. . . . Happily she had the ability and the grace to describe it with the insights of a ***profoundly religious and sensible woman.***"
— *Commonweal*

"Physical and spiritual adventure, with the sound of convent bells and plain-song . . . a gallant and charming heroine. ***You'll like it.***"
— *The Retail Bookseller*

$3.50 at all bookstores

RINEHART & COMPANY • New York 16

Education Issue April 14

Here is an excerpt from "Mark Hopkins, The Log and the Dollar" by Willis D. Nutting, which will appear in The Commonweal's annual Education Issue two weeks hence—it is part of his introduction:

"Our fundamental purpose, our reason for existence, is to present to the world a teaching integrated in the Catholic Faith, so that our young people may receive an intellectual formation in the Christian Tradition. But our actual efforts are directed to keeping up with the Joneses . . ."

Published weekly, printed and copyrighted, 1950, in the U. S. A., by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y. MUrray Hill 3-9685. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y. under the act of March 3, 1879. U. S. and Canada, $7 a year; Foreign, $8. Single copies, 15c.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Commonweal

COMMONWEAL STATEMENTS

III. The Fair Deal

ALTHOUGH President Truman has not explicitly defined the term "Fair Deal," he has made its meaning clear in applying the phrase to his legislative program; this program, as a policy of economic and civil democracy, is what he feels the federal government should enact to insure the welfare and security of the citizen and the state. What he proposes is, in part, a continuation of the Roosevelt New Deal and, in part, an extension of the New Deal philosophy.

Since Mr. Truman's program is in some respects related in purpose and technique to socialist doctrine and to the socialist ideal of "fair shares for all," the Fair Deal is frequently spoken of as leading to socialism and to state ownership of productive wealth. Actually such a development would be contrary to the intentions of the Fair Deal. Whether or not one looks on socialism as a desirable end, it is well, especially in the normally emotional atmosphere of politics, to distinguish between welfare statism, which is nearly universal today, and socialism itself; while the possibility of socialism is not remote, there appears to be no inexorable law according to which a welfare state must become a socialist state. What, in fact, are the President's principal proposals and in what direction do they seem to be taking us?

AMONG the Fair Deal measures are some, such as federal aid for housing, extension of social security to cover certain occupations not covered now, and additional river valley and regional projects, all of which are meant to carry on already successful New Deal experiments and bring them up to date. Experience has shown that these are matters that the federal government, rather than private or local agencies, can most efficiently and economically handle. The administration's labor policy, also fundamentally in the spirit of the New Deal reforms, has been principally a crusade to repeal the Taft-Hartley Law; in this the administration has taken a somewhat negative view of present labor-management relations in proposing a virtual return to the Wagner Act, before writing a more satisfactory national labor law.

Among the measures which may be considered rather broad extensions of the New Deal are federal aid for public education, strong Fair Employment Practices and Civil Rights legislation, increased federal pensions, national medical insurance and the Brannan farm plan. Since some of the States have been unable to provide adequate educational opportunities, it is essential that there be federal assistance for this purpose where it is needed. In accordance with the American practice of separating church and state, we believe that federal funds should not be appropriated for, or sought by, parochial schools for other than auxiliary services, such as lunches and transportation, which should be available to all. So also, to make civil rights available to all, the Fair Deal proposals in this regard, including a Fair Employment Practices Commission with the legal power to enforce interracial justice in hiring practices, should be legislated.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Although the administration's plan to provide old age security is not yet fully worked out, there are tentative proposals for the federal government to pay a pension of $100 or more a month to everyone over 65. The cost and the tax levy involved in such a plan makes old age security an objective that can best be achieved not through the federal government alone but through complementary contributions from government and industrial retirement funds. Wherever possible there should be company pensions. However, since a considerable part of the labor force is not company-hired, the function of the federal government in providing security and purchasing power for those over 65 must be expanded.

THE two most controversial Fair Deal measures are the national medical insurance plan and the Brannan farm plan. The medical program would be financed through a compulsory 3% tax on all payrolls, employer and employee contributing equally. In receiving his fee, the doctor could choose a straight salary, or the payment of a fixed sum per patient or per visit of the patient to his office, or a combination of these methods. Although the plan calls for local administration, the federal government would ultimately pay the doctor bill and support the bureaucracy necessary to handle the financial and clerical paper work in an operation of this size. Such a system could be justified only after all voluntary plans have proved inadequate. Actually voluntary, prepaid hospital insurance plans are growing at a rapid rate in this country; before any compulsory system is adopted, we believe these voluntary groups should be given every chance to increase their coverage and type of health service rendered. If then they fail to provide adequate national health care, compulsory insurance or substantial federal aid would be justified. To enact national health insurance now would be to increase the dependency of the person on the state without sufficient reason and in such a way as to discourage and diminish those free and voluntary activities from which a community draws its vitality and independence.

The Brannan plan is the administration's proposal to reduce the country's huge and growing pile of farm surpluses and lower the price of food at the same time. In allowing certain foods to find their own price levels on a free market, rather than pegging the prices at parity levels, the Brannan plan, with its lower prices, would appeal to the consumer. It would attract the farmer simultaneously by paying him the difference between what he receives for his products on the free market and what he would have received at the parity, or supported, price level. No one can say what all these subsidies and the additional administrative personnel would cost the federal government and no one can say that the plan would reduce surpluses and food prices. In view of this, it would be unwise to enact so ambitious and potentially expensive a scheme without at least giving it a trial with one or two crops on a limited basis. Stabilizing farm prices through government subsidy, however much it lends itself to political profiteering, is a necessary practice to balance the national economy; it can best be done now in a more experimental fashion and in a form less suspect of political gain than is the Brannan farm plan as it stands.

IN its regard for the welfare and security of the nation, the Fair Deal has, then, increased the power and functions of the federal government but not, we believe, to the extent of undermining the American ideal of personal freedom. On the whole, the effect of the Fair Deal measures reviewed here will be to distribute the national wealth and to equalize economic and political rights. There is in the Truman administration a drift toward centralization, as there is in most modern governments, and we believe that one cannot be unconcerned about this, since it can, unless checked, make us a country of political dependents without initiative and it can, finally, take us to totalitarianism. At this time there is in the free world, wherever welfare statism or socialism have been practiced, a disillusionment with top-heavy central governments, but not with the welfare benefits these governments have provided. If now there is a movement toward decentralization, and a greater reliance on the will of the individual to manage these benefits and his own affairs through local and cooperative practices, there is reason to believe that democratic governments, among them the Fair Deal, can save themselves and the personal freedoms they live by.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WEEK BY WEEK

China's Famine

AMERICAN food surpluses should be sent to China now despite all the arguments against such a step. It is true that the 25 percent shortage in China's national crop makes things exceedingly difficult for the new Communist government. Drought in the Northeast, typhoons and fearful floods on the Yangtze have combined to jeopardize the lives of some thirty million people. The worst famine in 72 years is stalking the land. The stores of grain which the authorities say they are sending to the most critical areas are clearly unequal to staving off starvation for the next three months—until winter wheat and barley are harvested.

Obviously famine increases the obstacles to the consolidation of the Mao regime. It is more likely that plans for building up a strong China will be greatly delayed (if not permanently impaired) by widespread starvation; even though the elimination of millions of peasants might relieve the population pressure. The effect of a famine on the spread of Communism to Southeast Asia is more problematical. Trouble at home sometimes retards an aggressor, but with iron discipline it is always possible to sequester enough foodstuffs to keep an army on the march.

On balance, however, China's famine is a hindrance to Soviet expansion and consolidation and, in a negative sense, it will be of assistance to the West. Some observers would go so far as to state that if the internal difficulties of the Mao regime become severe enough, the Russian drive to expand further in the Far East will definitely be halted and the threat of a new war in the Pacific will subside.

If the starvation of millions of men could be viewed only in political terms, that would be the end of it. But one other factor overrides: the basic right of all men to the fruits of the earth. That comes first—before all political and military considerations. And the duty of providing devolves upon the United States, with vast quantities of powdered milk and eggs and a half billion bushels of excess wheat already in storage and American rice growers calling for a big campaign to double domestic rice consumption.

Once the essential decision is made, practical obstacles to carrying it out must be met. The first of these is the absolute refusal by the Mao regime to allow entrance of foodstuffs from abroad. The Church World Service, for instance, has stocks of food which are now beginning to deteriorate in Hong Kong, yet it cannot get these vital supplies into China proper. That is the biggest obstacle. To overcome it, some completely neutral organization such as the International Red Cross might have to be the agency in charge. But the fact that even today, with literally millions starving, the Russians are shipping out of Manchuria and a number of Chinese provinces whatever grain they can, bespeaks a sinister lack of interest in the welfare of the Chinese people. The fact that so many million lives are at stake, however, makes it imperative that all avenues for getting American surpluses to China be determinedly explored.

THE Mao embargo is only the first and the highest hurdle. Within the country, transport and travel are currently at a standstill. Means of shipping by road, rail, or river are virtually non-existent. It seems a small thing to be worrying whether the Chinese people would know the source of their assistance, but it is clearly pertinent to ask how distribution could be carried out without having the bulk of the needed foodstuffs find its way into the black market. Possibly, once the food is in the country, the distributing organization would use the widely scattered Protestant and Catholic missionaries and other reliable local distributors.

The obstacles to preventing one of the very worst famines the Chinese people have endured in their whole history are so stiff and so many that it is easy to throw up one's hands. That seems to be what the American public is doing. Yet even in the most unhappy political circumstances we have the obligation of utilizing our vast store of foodstuffs for the bare sustenance of our fellow-men.

. . . *And I'll Tell You No Lies*

THIS is the third time this aging weekly has commented on the decennial business of census-taking. In 1930 an editor wrote: "We [the census taker and the taken] can look at one another without emotion; one is an official badge,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

• THIS WEEK •

The Fair Deal 643

Week by Week 645

Self-Denial and the Christian
by Thomas Merton 649

Living in a Ghetto
by George Chester Morse 653

The Screen
by Philip T. Hartung 655

Of Note 656

Japan and the Occident
by Max Fischer 657

Books 658

Editor: **Edward S. Skillin**
Contributing Editor: **Philip Burnham**
Managing Editor: **Edward F. Meagher**
Feature Editor: **John Cogley**
Assistant Editor: **William Pfaff**

Associate Editors
John C. Cort, Anne Fremantle, Gregory Smith
Theatre: **Kappo Phelan** ***Cinema:*** **Philip T. Hartung**

***Advertising Manager*: John Brubaker**

• NEXT WEEK •

PIERRE EMMANUEL, French poet and contributor to *Esprit,* writes of the meaning for us of the final book of Georges Bernanos, recently published posthumously in Paris.

"Here the drama of fear—the essential drama of our time—is analyzed and mastered with inexorable logic: not with the pseudo-logic of modern naturalism but with the eternal accuracy of art."

the other is a street address, neither for the time being is anything human. And that is well." By 1940 the COMMONWEAL commentator was aware of a growing suspicion against government investigators but found it a bit annoying that "such an almighty pother could be stirred up in legislative halls over so trifling a matter." Even supposing the worst, he said, he found it hard to imagine what harm could be done. "Suppose that all census takers should spill the beans about the number of bathrooms belonging to each of their enumerees; suppose even that they made public the facts about their clients' mortgages. . . . The only thing we fear is the questionnaire; it threatens to be more complex than the income tax blanks. . . ."

Time marches on. Here it is 1950, and as President Truman said, "during the ten years intervening since the sixteenth census a great world war in which our nation has been involved has wrought unparalleled changes. . . ." The suspicion that was non-existent in 1930 and only a symptom in 1940 is by now a national sickness. In the week when Senator McCarthy was shooting away at political records and personal reputations like a drunken sailor attacking the rotary ducks at Coney Island, more and more Americans were in no hospitable mood to receive the imminent visit from the census taker. Millions were discovering there is a kind of cautious wisdom in keeping lips tight, beliefs, opinions and personal histories to one's self. Nothing in the way things have gone for the past twenty years would encourage the ordinary citizen to regard the man with an official badge without emotion; everything has led to approaching the printed government form with misgiving and suspicion—the way a telegram is received in the middle of the night.

It was reassuring to read Mr. Truman's pledge: "No person can be harmed in any way by furnishing the information required. . . . There need be no fear that disclosure will be made regarding any individual person or his affairs." Apparently the President felt that some reassurance was necessary. Harry Truman, with his finger on the pulse of the nation as usual, must have realized that the millions of Americans who passed through the armed-services psychiatrists' booths have long been weary of explaining themselves, and that millions more, especially if they have been reading the headlines from Washington, are almost savage about the right to privacy, like the starving holding fast to the last few crusts.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Undoubtedly a small percentage of the population is ever anxious to tell all. But most of us are willing to let Mr. Kinsey and his confreres keep them busy and contented while the census taker, who may be our next-door neighbor, asks us as little as absolutely necessary, making it possible for both of us "to look at one another without emotion," in the manner of census takers 20 years ago when suspicion was confined to the movies, to mystery novels and the occasional maladjusted spinster.

Some Marriage Proposals

WEST Germany, which walks alone in the European community, has both given and received several interesting proposals for unity in recent days. Bonn is drafting a plan for free all-German elections which would presumably reunite the nation itself. This is an encouraging sign of a Bonn political attack on the Soviet puppet state in the East, but its chances of realization are obviously thin. Within a few months the Soviets may make such a suggestion themselves, but it will only be made when Russia feels that the Eastern People's Police are strong enough for a coup. And just as obviously the Allies are not going to watch Western and Soviet troops march out, and crypto-Soviet police march in. The value of the Bonn move is propagandistic, and if it is followed up, it can be of great encouragement and assistance to the anti-Communists in East Germany.

Winston Churchill, speaking two weeks ago in the House of Commons, said that Western Europe could not be defended without "the active aid of Western Germany." This statement, putting as one member of Commons said, "the cat among the pigeons," made Mr. Attlee reply, "a proposal of this kind is a very queer way of trying to build unity of the democratic nations of Western Europe." The official Foreign Office answer was that a German army large enough to be significant might prove too much for the German government to be able to handle, and if it were made part of a European force, it would, by its size, have a "predominant" position.

The second argument put forth by the Foreign Office is at the crux of the European unity problem. France fears that if she were to enter a union with Germany, bigger and more powerful Germany would dominate. So France has been cool towards Germany while it tried to get the British into the union as a counterbalance, and the British officially still like their Commonwealth-sterling block partnership better than they do an uncertain Europe federation.

That was the background to German Chancellor Adenauer's statement that he would be willing to negotiate "unconditionally" for Franco-German union, if it would settle the Saar controversy. His remark was a part of the German reaction to the French treaty with the Saar. The official French position has been cool, and only General DeGaulle has been enthusiastic. He said that "one is dazzled" by the potentialities of the French and Germans working as a community, developing their resources—including Africa—cooperatively. President Auriol of France had previously said before the British Parliament that he urged

> association of the military, economic and diplomatic policies not only of France and England, of the French Union and the Commonwealth, but of all those nations who, in their acts as well as in their speeches, are sincerely loyal to the United Nations Charter and who are ready to take part in the real organization of collective security.

That there should be talk of a union of France and Germany now, after the history of our century, seems cruelly ironic. The deep bitterness of feeling between the two peoples can be overcome, but the pressures working to bring reconciliation arise in the chaos the wars between the two brought on. The French-Italian economic union, now being quietly developed, may offer the basis for that power counterbalance to Germany which France wants. But the Council of Europe will meet in early summer, and will have before it the question of Germany's admittance, and a plan for a Parliament of Europe with real authority. Before then the French—and the British—will have to face the issue. They will have to decide whether it *is* better late than never.

In the San Joaquin Valley

WHEN a chronic social situation takes dramatic form in a best-seller and a movie, it seems to be grasped by the public at large for all time. The plight of the itinerant Okie and Arkie farm workers in California, as far as public consciousness goes, is simply *Grapes of Wrath*. Possibly things have changed since John Steinbeck looked into the problem. At any rate Gladwin

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Hill's current dispatches to the New York *Times* from the productive San Joaquin Valley have a different emphasis.

The most striking difference is that these migratory workers have come to stay. They live on the fringes of large fruit and cotton ranches, often in camps operated by the wealthy ranch-owners. "Some of these camps are habitable, on a temporary basis. Others, clusters of squalid one- and two-room plumbingless shanties and tents, would raise eyebrows on Tobacco Road."

The other thing is that their lack of work regularly tends to be limited to the first three months of each year. The rest of the time they are making enough to support themselves from day to day as they take on various planting, cultivating and harvesting stints throughout the Valley.

One proposal for meeting this recurring emergency is that the state of California (hard pressed as it is) should support these workers during the period of idleness. Another, more long-range proposal, involving new competitive conflicts, is credited to Msgr. O'Grady of the National Conference of Catholic Charities: it would establish workshops and small factories—not only to help provide year-round employment now but to absorb men who will inevitably be displaced by increasing mechanization.

The system of highly concentrated farm production, of factories-in-the-fields, is basically at fault here, but that is a set-up that cannot be righted overnight if at all. As things now stand, employers of periodic, itinerant farm workers are, in justice, jointly responsible for decent, year-long livelihoods. Even the purchasers of these fruit and fiber products the nation over have a responsibility, too. And until these workers are more securely established economically both producers and consumers should contribute due amounts for the annual slack periods when these choppers and pickers and harvesters can find no work.

The Work We Are In

AT BERKELEY, Secretary Acheson finished his speech on "the tensions between the United States and the Soviet Union" with this sentence:

> We will need courage and steadfastness, and the cool heads and steady nerves of a citizenry which has always faced the future "with malice toward none; with charity toward all; with firmness in the right; as God gives us to see the right."

Lincoln, in his Second Inaugural Address on March 4, 1865, had filled out that famous statement of his as follows: "let us strive on to finish the work we are in." At Appomattox, a month later on April 9, with the surrender of Lee, the work we were in, the preservation of the Union, was finished. So it was that the North and the South came to co-exist as one nation. What had been restored to peace then was the conscience of a whole nation, a conscience that had been anguished and torn by a question of good and evil, the right of one man to make another his chattel. From that time forward, a Union of free moral consciences and free men, a free society, was possible where it had not been before.

Now, not a hundred years later, we have another theater of operations, with East and West for antagonists, but with the same anguish of conscience, the same uncompromising, frustrating difference between us about the nature of man. "Here," said Mr. Acheson, "is a moral issue of the clearest nature. It cannot be evaded. Let us make no mistake about it."

Even so, he devoted nearly his whole speech to the theme of the possible co-existence of East and West in one world. The seven points he suggested as common ground were in no sense ultimatums; he asked for the signing of peace treaties, the release of the satellites from subjugation, cooperation in the UN, control of atomic energy, cessation of subversive tactics, diplomatic courtesy and free access of ideas to the Soviet Union. All these points amount to a minimum of what must be done to bring the East and West into an atmosphere of co-existence, an atmosphere in which we might save "those things which appear to us to make life worth living." Speaking of these seven points, Mr. Acheson remarked that "they are not things that promise the kingdom of heaven. They are not things that go to the depths of the moral conflict."

It is this conflict that, on the surface, is called a cold war and it is this same conflict that leaves in us a sick feeling that there is no compromise with this evil, that we shall be fighting for decades against this slavery. For what Mr. Acheson has done is to speak with honesty and reasonableness for free men who are neither appeasers nor militarists and who want only a peace with those things that make life worth living, a time when the conscience of man can find rest with honor.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Self-Denial and the Christian

A life without asceticism is a life of illusion, unreality, and unhappiness.

Thomas Merton

JESUS CHRIST, Who demanded that His disciples leave all things, take up their cross and follow Him, insisted that He was not of this world (John 8:23). The reason is clear. The "world," in this New Testament sense, refers to the society of those who would not and could not know the Living God because they lived according to principles that made the development of the life of grace impossible in their souls. "For all that is in the world is concupiscence of the flesh and the concupiscence of the eyes and the pride of life which is not of the Father but is of this world." (I John 2:16). Jesus told His disciples that even the professionally pious, the Pharisees, whose lives were rigid and externally austere, had made themselves incapable of receiving into their souls the Mission of the Holy Spirit because they "judged according to the flesh" (John 8:15) and He added "it is the Spirit that quickeneth. The flesh profiteth nothing." (John 6:64.)

Now this Spirit of God is called by Jesus "the Spirit of Truth, which the world cannot receive because it seeth him not nor knoweth him" (John 14:27). On the other hand, those who are quickened to a divine life in Christ, by this same Spirit, enter into intimate communion with the Truth. They possess the Truth. Truth lives in their souls. And the "Truth has made them free." Christ Himself is the Truth. And to achieve this union with Him, this freedom based on true values and firm adhesion to God's will, we must necessarily purge out of our hearts all attachment to the false values of the world, and all reliance on our own will. For there is no freedom in selfishness, only captivity. And there is no saving vision in the unaided intellect of fallen man. The limited truths he can still perceive seem to serve only to blind him, since in practice he never turns them to the one thing that matters, the glory of God.

Every page of the New Testament forces us to accept the conclusion which St. Paul expressed in such unequivocal language: "We are debtors not to the flesh, to live according to the flesh, for if you live according to the flesh you shall die, but if by the Spirit you mortify the deeds of the flesh, you shall live" (Romans 8:12-13).

There are still too many people who think that Christian abnegation means giving up all the best things in life in order to pay off a grudging debt to a severe Judge in Heaven, Who has a claim on us because we have sinned, and Who means to exact punishment by depriving us of a happiness to which we would otherwise be fully entitled. It is rather a crude error. Yet even those who say they believe in a God of love are capable of making the same mistake, in a subtler and more roundabout way. God, they know, is a God of love. He wants us to be happy. But (and here is where the mistake comes in) they argue that therefore He cannot really want us to deny ourselves after all. You see, they, too, think that our happiness consists in the good things of the present life. They too, perhaps unconsciously, tend to base many of their practical decisions on what St. Paul calls the "wisdom of the flesh."

★

FROM the few lines of Scripture we have quoted, and from the text in which they are embedded, it is easy to see that far from making us unhappy, Christian self-denial is supposed to help us find perfect happiness by leading us rapidly to the fulfilment of our supernatural destiny. The principles on which St. John of the Cross bases his doctrine in the *Ascent of Mount Carmel* are doubtless rather strong meat and we do not suggest that, in practice, they should form part of the diet of those for whom milk would still be of greater profit. Nevertheless, those principles remain both clear and true. When the great Carmelite says: "In order to arrive at having pleasure in everything, desire to have pleasure in nothing," he is teaching us the quickest way to happiness. The second half of his sentence is so bluntly stated that it may perhaps shock us into forgetting the first. But it is nevertheless true that the passions and desires of fallen human nature, because of their tendency to blind and weaken and exhaust the soul, constantly prevent

THOMAS MERTON (*Father M. Louis, O.C.S.O.*) *author of "The Seven Storey Mountain" and "The Waters of Siloe," is a member of the Trappist community at the Abbey of Our Lady of Gethsemani in Kentucky.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

us from fulfilling our highest capacities and therefore frustrate the need for happiness which is implanted in us all. It has been the constant and uninterrupted teaching of the Fathers and Doctors of the Church since the very first days of Christianity that a life without asceticism is a life of illusion, unreality, and unhappiness.

★

ST. THOMAS teaches us, in a terrific sentence, the distance between the order of nature and the order of grace. He says that the value of grace in the soul of one just man is greater than the natural value of the entire universe. It is obvious, therefore, that if we are to realize our destinies, to make ourselves what we are intended to be, and find happiness both in this life and in the next, our chief concern should be to develop the life of grace in our souls. In order to do so we have to check and control all those impulses of that other "law in our members" which, as a matter of unpleasant practical fact, conflicts with the life of grace. "The wisdom of the flesh is an enemy to God: for it is not subject to the law of God, neither can it be." (Romans 8:7).

However, no one can really embrace the Christian program of asceticism mapped out in the New Testament, unless he has some idea of the positive, constructive function of self-denial. The Holy Spirit never asks us to renounce anything without offering us something much higher and much more perfect in return. Self-chastisement for its own sake has no place in Christianity. The function of self-denial is to lead us to a positive increase of spiritual energy and life. The Christian dies, not merely in order to die but in order to live. And when he takes up his cross to follow Christ, the Christian realizes, or at least believes, that he is not going to die to anything but death. The Cross is the sign of Christ's victory over death. The Cross is the sign of life. It is the source of all our power. It is the trellis upon which grows the Mystical Vine whose life is infinite joy and whose branches we are. If we want to share the life of that Vine we must grow on the same trellis and must suffer the same pruning. Even healthy shoots of natural life and energy, fruitful branches of our humanity, will have to be cut away. It is not only the evil that is in us that must be renounced. We are even asked to give up many good things: but only in order to get something better. "I am the true vine and my Father is the husbandman . . . every branch that beareth fruit, he will purge it, *that it may bring forth more fruit.*" (John 15:1-2). It would scarcely be reasonable to suppose that the vintner attacks the vine with his clippers because he has a grudge against it, and wants to deprive it of its due.

There is no better or more complete manual of ascetical theology than the Missal. Quite apart from the teaching in the Epistles and Gospels, which are the actual word of God, the Church offers us in her collects and other prayers a most exhaustive and monumental theology of self-denial and supernatural living. To *live* the Mass that we all offer, by reading and understanding the prayers of the Mass, and incorporating them into our lives, is the best way to acquire the true Christian sense of abnegation.

★

CHRISTIAN asceticism is remarkable above all for its balance, its sense of proportion. It does not overstress the negative side of the ascetic life, nor does it tend to flatter human nature by diminishing responsibilities or watering down the truth. It shows us clearly that while we can do nothing without grace, we must nevertheless co-operate with grace. It warns us that we must make an uncompromising break with the world and all that it stands for, but it keeps encouraging us with the hope of the happiness that lies ahead. But what is above all characteristic of the asceticism of the Missal is that it puts heaven, so to speak, in our hearts here and now.

What is the Mass? It is a participation in the death of Christ (by which all our sins are expiated) and in His glorious Resurrection (by which His divine life is made our own) and in His Ascension (by which we enter with Him into heaven and sit at the right hand of the Father). We who offer the Holy Sacrifice and who receive into our hearts the Body and Blood of the Savior are already beginning our heaven here on earth. It is still a heaven possessed only in the darkness of faith and hope: yet the love by which Jesus unites us to Himself gives us a profound and sweet and experiential certitude of the union of our lives with His life and with one another in Him. We are already citizens of that Jerusalem that needs no sun and no moon because Christ is the lamp thereof. Here, for instance, is what a postcommunion, chosen at random in the Missal, tells us about the divine life we are already leading on earth. The Church addresses the Blessed Trinity in these words, after the priest has received and distributed Communion. "Lord, may the action of this heavenly gift possess our minds and bodies so that our natural way of doing things may no longer prevail in us, but that the effects of this Communion may always dominate our lives." (15th Sunday after Pentecost.)

Here we can see, first of all, that the Church clearly recognizes what her task is. God has placed in her hands divine instruments for our sanctification—the Sacraments. In fact, it is He

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Himself who, through the Church, works in our lives by means of these Sacraments. What is He doing in our souls? He is gradually taking over everything that we have and everything that we are, in order to gain complete possession of our souls and bodies and all our faculties, elevating them above the natural level and transforming them into Himself. In other words, He is substituting His life for our life, His thoughts for our thoughts, His will for our will. This process of transformation leads to the end for which we were created—perfect union with God. It is only when we are perfectly united to Him that we become our true selves. It is only in Him that we can find true happiness. It is only in Him that we can finally appreciate the true value of His creation. If he seems to deprive us of natural goods, we will find them all restored to us a hundredfold in Him.

Often in the course of the liturgical year the Church complains, in our behalf, that we are pressed down under the burden of our own human activity. That seems strange! To be free to do things in our own way would appear, at first sight, to be a blessing. But no. As we enter into the ascetic life and advance in the ways of self-denial, we find that our biggest obstacle and our biggest burden is this old man of the sea, this body of death, this inescapable *self* we carry around with us. He is not our real self at all. He is the caricature of what we ought to be. But he rides us without mercy and, without the all-powerful help of God, we will never be able to shake him off. And he is the one who makes us act according to the "wisdom of the flesh." He is the father of all our worldliness. He is the one who prevents our liberation from "the world," and our transformation in Christ.

*

AND so we must remember that our asceticism is not directed against created things as such. Our real enemy is within our own castle. It is only because this enemy surrounds himself with the images and sensations and delights of created things and thus fortifies himself against all efforts of grace to dislodge him, that we must necessarily fight creatures in order to fight him. When the Church prays, as she frequently does, that God may give us the grace to despise earthly things and desire the things of heaven, she does not mean to imply that creation is evil: but that the inordinate love of created things is evil.

How does the liturgy look at created things? Everybody knows that the Church, realizing that all creation fell with Adam, intends to raise up all creation together with man, in the New Adam, Christ. It was in Christ that all things were made in the first place. "For in him were all things created in heaven and on earth . . . and he is before all and by him all things consist." (Col. 1:16-17). To deliver creation from the power of evil, the Church has only to associate created things in man's worship of the Creator. Thus they begin once more to serve the purpose for which they were created—to lift man up, body and soul, to God. "For every creature of God is good, and nothing is to be rejected that is received with thanksgiving: *for it is sanctified by the word of God and prayer.*" (I. Tim. 4;4). Just take a glance at the liturgy of Holy Saturday, at the *Exultet* (where the bees come in for their measure of praise) and at the blessing of the font (where the Church becomes positively enthusiastic about water, calling it a "holy and innocent creature"). All this tells us what respect the Church has for God's creation. But the fact remains that she has no respect whatever either for the "world" or for the "flesh" and least of all for the devil. These three forces produce mental attitudes, ways of looking at things and doing things, which must be absolutely rooted clean out of the Christian soul.

*

THERE are two extremes to be avoided. On one hand there is the error of those who believe that creation is evil and who therefore seek salvation and sanctity in an exaggerated asceticism that tries to sever the soul entirely from the rest of creation. This is the spiritual disease called "angelism." But on the other hand there is the error of those who act as if divine charity made no practical demands on human conduct: as if grace were merely a quality injected into our natural lives, making them automatically pleasing and meritorious in the sight of God, without any obligation on our part to live on the supernatural level of faith and Christian virtue. This attitude sometimes usurps the name of "humanism." Concerning those who cherish this view, the twelfth century Cistercian, St. Aelred of Rievaulx, wrote sardonically: "Although they do not say 'Let us eat, drink and be merry, for tomorrow we die!' they say 'Let us eat, drink and be merry for we are full of charity!'"

True sanctity does not consist in trying to live without creatures. It consists in using creatures in order to do the will of God. It consists in using God's creation in such a way that everything we touch and see and use and desire gives new glory to God. To be a saint means to pass through the world gathering fruits for heaven from every tree and reaping God's glory in every field and farm. The saint is one who is in contact with God in every possible way, in every possible

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

direction. He is united to God in the depths of his own soul, and he sees and touches God in everything and everyone around him. Everywhere he goes, the world rings and resounds (though silently) with the deep pure harmonies of God's glory. Everything he touches is a *sanctus* bell and a call to adoration.

★

BUT God cannot be glorified by anything that violates the order established by His wisdom. This order demands that man's body, and all that his body uses, be in subjection to his soul, and that man's soul be subject to God. Now this order is absolutely impossible, in our present state, without the generous and even severe practice of mortification. This order was turned completely upside down by original sin. The soul that is outside the orbit of God's grace is not normally governed by reason but by passion. The mere possession of grace does not entirely deliver us from this sad state. It only puts in our hands the weapons by which we must win our freedom, helped by the power of God, through the merits of Christ's Cross, in His Holy Spirit. But the merits of Calvary cannot be applied to a soul that does not in some measure enter into the mystery of Christ's Passion and death and Resurrection. "If any man will come after me, let him deny himself and take up his cross and follow me." (Matt. 16:24) "They that are Christ's have crucified their flesh with its vices and concupiscences." (Galatians, 5:24)

We cannot use created things for the glory of God unless we are in control of ourselves. We cannot be in control of ourselves if we are under the power of the desires and appetites and passions of the flesh. We cannot give ourselves to God if we do not belong to ourselves. And we do not belong to ourselves if we belong to creatures.

The real function of asceticism is, then, to liberate us from desires that debase and enslave our souls made for union with God in pure love and even in contemplation. The real purpose of self-denial is to turn over the faculties of our soul and body to the Holy Spirit in order that He may work in us the work of transformation which is His masterpiece, and which puts all the rest of creation to shame.

St. Gregory Nazianzen speaks of the Christian soul as an "instrument played by the Holy Spirit." The aim of asceticism is to keep this instrument in tune. Mortification is not simply the progressive deadening of natural vitality. That is too crude a view. It is rather like the tightening of a violin string. We do not just go on twisting and twisting until the string breaks. That would not be sanctity, but insanity. No: what we must do is bring the strings of the delicate instrument, which is our soul, to the exact pitch which the Holy Spirit desires of us, in order that He may produce in us the exquisite melody of divine love that we were created to sing before the face of our heavenly Father. Neglect of this truth would lead to a false, merely quantitative asceticism that would put too much stress on mere spiritual athletics, and do nothing to develop the deep spiritual capacities of the soul.

False asceticism is not in tune with the Holy Ghost because it is a perversion of grace. And it is also a perversion of nature. It does nothing to perfect the soul. It frustrates God's work and diminishes all our natural and supernatural capacities for good. The false ascetic is usually one who develops a kind of split personality. One half of his personality takes up arms against the other half and tries to destroy it. But it does not succeed. What happens then? The suppressed half of this unfortunate being withdraws into the depths of the soul, and there healthy natural tendencies turn into unhealthy and vicious dispositions of soul. That is why those who go about their self-denial in a crude and human way are often proud and irritable and uncharitable. That is why men who might have been saints have become fanatics and have persecuted the saints and burned them at the stake.

★

THE function of self-denial is to bring peace to the soul that is troubled by all the cares and worries and sorrows and unrest that follow inevitably from attachment to created things. Asceticism is the arch enemy of all worry because it roots out every plant from which the fruits of anxiety grow. The ascetic, then, will be a tranquil and happy man. His will be a simple and limpid soul, like a pool of clear water into which the sunlight of God's presence can enter without obstacle, to illumine and penetrate all. But this tranquility depends on the virtue of discretion. God demands that all Christians deny themselves but He does not ask the same kind of renunciation from a housewife with ten children to look after as from a Cistercian monk. In the long run, it might well happen that the housewife might turn out to be more mortified than the monk: but she is not expected to do penance in exactly the same way. Her self-denial will be measured by the duties of her state as a wife and as a mother.

Whatever may be the mode and measure of self-denial that God asks of us, (and this is a matter that cannot really be decided without

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

prayer and spiritual direction) all Christian asceticism is characterized by wholeness and by balance. Christ admits of no division. He who is not with Jesus is against Him. There is no fellowship between light and darkness, between the temple of God and idols. God asks us to give Him everything. But we have already said what that means: using all creatures for God alone. Consequently our asceticism must always be balanced. The true ascetic is not one who never relaxes, but one who relaxes at the right time and in the right measure, who orders his whole life, under the direct guidance of the Holy Spirit, so that he works when God wants him to work and rests when God wants him to rest and prays constantly through it all by a simple and loving gaze that keeps his heart and mind united with the Blessed Trinity in the depths of his soul.

To such a one the Cross is always a source of strength and peace. "Because I am nailed to the Cross with Christ," says St. Thomas Aquinas, paraphrasing St. Paul and commenting on him, "because I am nailed to the Cross with Christ I have power to do good." Without the Cross, there is little spiritual vitality in our labors for God and His Church.

★

IN A WORLD in which there is so much involuntary suffering, it is not strange that there should be many men and women who begin to discover in themselves a totally unfamiliar desire to take upon themselves penances and mortifications for which there is no strict obligation. That is a good sign. Wherever the Spirit of God works, He draws men away from the "wisdom of the flesh." He lets them savor something of the sweetness of God, and this makes them aware of the corruption that is in the world around them. Pleasures and achievements that once delighted their spirit now turn to ashes as soon as they are savored, and it becomes a pleasure for these generous souls to do without the good things that most men have come to consider almost indispensable.

But the more the Holy Spirit draws these souls to God, the more they realize that sanctity is not just a matter of "ascetic practices." Fasts and penances take on their true importance when they are seen as means to an end. That end is the total gift of ourselves to God in an interior abnegation that penetrates to the very depth and substance of the soul, a holocaust that leaves nothing that our pride can still contemplate with satisfaction. Rare are the souls that travel this far. But theirs is a happiness that is sublime. Since they no longer find joy in anything but God, they find supreme joy in everything, because God is all in all.

Living in a Ghetto

George Chester Morse

I WAS in grammar school when I first learned that America was considered a great melting pot. All the various national, religious and racial groups, by the slow process of mutual contact and indoctrination of American ideals, would, I learned, merge into true Americans. I was fascinated by the stories I read about immigrants who came here and earned notable reputations for achievements in the cultural, commercial and educational life of the country.

As a boy living in a section of a small city where many hyphenated Americans spoke with varied accents, I seemed to be well adjusted. There was no stigma attached to my race. We Negroes and our white American neighbors fraternized freely. In that neighborhood we were of all creeds, races and nationalities, and I had reason to believe in the great American dream. We learned to regard each other with effortless tolerance. The superficial differences between us were treated as being of no consequence. While my mother worked, I was boarded out with various white families, and they gave me the same care and attention their own children received.

Later, when I reached teen-age, my father went into a business which depended upon Negro patrons, so we moved into a neighborhood predominantly inhabited by Negroes. This called for a new adjustment on my part because then I began to learn about racism. I heard Negroes talk about "the white folks" as though they were beings apart from themselves. Many revealed a deep-seated hatred toward whites because of the many wrongs perpetrated upon Negroes elsewhere in the country and because of racial segregation, practiced either by law or custom. When I couldn't enter into the spirit of cursing "the white folks" in general, I found myself looked upon with great suspicion. This was how I learned of the difference between the healthy results of Negro integration into the life of the community and the unwholesome results of a racial group living apart in a ghetto.

In one city near ours there is no Negro ghetto bursting with a teeming population. The city is old and quite dilapidated, opportunities are restricted mainly to factory work There

GEORGE CHESTER MORSE *of Orange, New Jersey, has contributed to the Negro Digest, Crisis, and other publications, and has done editorial work for the National Association for the Advancement of Colored People.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

are many Negroes here, but they are scattered all over in isolated family groups, and they are very well adjusted. Social agencies and the city police records show that Negroes contribute no greater share to social problems there than their proportionate numbers in the city as a whole.

In a second city, there is one ward densely populated by Negroes, a ghetto indeed, which contributes the highest homicide and delinquency rates in the state. The city seems to be content to let this ghetto fester with social ills because it believes the Negro population there is duly and reasonably confined. It also has the worst tubercular rate and worst clinical medication records. These social problems can be gauged by accurate figures and statistics, but there can be no accurate account of the terrific toll in wasted lives and maimed personalities. The melting pot idea, I observed, has worked well with immigrants who do not have to bear the stigma of color, but Americans of African descent are being confined to more and bigger ghettos.

Before going off to college, I observed what happened in my home city. It followed a pattern found in most cities that contain a sizable number of Negro people. After the first World War there was an influx of Negroes who, because of their low incomes, sought living quarters in the cheapest places. The whites in these areas instantly moved away because of racial hysteria. Other Negroes moved into the vacancies. In a short time, from a few Negro settlements a sizable ghetto grew up with the usual overcrowded conditions and lack of recreational facilities and proper guidance for youth.

After finishing college, I returned to my home town. The ghetto had exacted its usual toll in delinquency and other social ills, so city officials and social welfare groups had established more playground space and a youth center. But there still remained a great misunderstanding between the two racial groups, brought on by lack of normal contact. There still remained a Negro world, a world of Negro churches, a "Colored Branch, YMCA," innumerable taverns and pool rooms. Among the street-corner habitués were many like Bigger Thomas, the protagonist in Richard Wright's novel, *Native Son,* who hated the white folks and were suspicious of those who made attempts to close the great gap. They were true products of the ghetto, exhibiting an alarming sense of frustration and a warped viewpoint about their rightful place in society.

★

IT IS COMMON practice to identify a ghetto with a slum area. Though Negro ghettos in many cases develop into slums, due mainly to neglect on the part of landlords and lack of incentive on the part of tenants to maintain standards, ghettos are not always confined to the uncultured and unskilled Negroes with low incomes.

Shortly after my graduation, a representative of a bank offered me an opportunity to earn an income by contacting reliable Negro families of middle-class standards, to interest them in buying homes. This was before FHA and reasonable amortization rates. The technique adopted by the bank showed that it was aware of the profits in racism. They made it a point to buy one house in a street occupied by whites, sell to a Negro family and then sit back to capitalize on the hysteria that usually followed. It didn't matter to the whites in these streets whether their new Negro neighbors were people of culture and good repute. Panic was immediate. The whites wanted to run away from the alleged plague so they sold their homes at sacrificial prices.

Then the bank gobbled up the property and sold it to Negroes, in many cases at twice the price paid the white owners. In a few years these streets of one- and two-family homes were given over entirely to Negroes. Another ghetto was formed. The few Negroes who moved in first, interested only in finding a decent place to live and a wholesome environment in which to bring up children, soon despaired of ever having the opportunity to escape from the ghetto.

★

WHEN my daughter was ready for school, her mother and I became extremely sensitive to the danger inherent in ghetto life. The public school my wife and I both attended, at a time when the school population was mixed, had become in the space of another generation 99 percent Negro. We were acutely aware of the deep-seated inferiority complexes that arise from minority-group consciousness and lack of contact with pupils of the majority group. We felt that our daughter could not acquire a satisfactory education there.

We insisted on permission to send our daughter to one of the newest schools in the city in a chartered bus paid for by parents of the pupils who used the bus. In doing this we exposed ourselves to misunderstanding and disapproval on the part of our friends, many of whom accused us of being ashamed of our race. Our interest in a better education and healthier social development for our daughter also gave us an indication of the need for better human relationships in our society. My daughter's presence in a predominantly white school led her classmates to accept her as an equal, thereby helping to destroy in their consciousness the myths that spring up about Negroes through lack of contact on an equal basis. When my daughter was recuperating from an attack of virus pneumonia, the correspondence shared by her and her classmates made

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

us realize that our educational venture had been a success.

But examples of racial integration like this are mere bright spots on an ever-lengthening shadow over the nation. Our real estate boards and huge insurance companies investing money in building programs have proven to be very recalcitrant elements in regard to the evils of segregation. The officials of our largest insurance company declared that a schoolmate of mine could not qualify as a tenant in one of the recent housing developments built in New York City. He was one of three who started a suit claiming that no company enjoying tax exemption may discriminate because of color, nationality or religion.

As I remember my classmate on the concert stage, or as I recall the record of his career as an army officer, I ask myself how long this ridiculous situation must go on. Cultured, accomplished individuals like him are rejected solely for reason of pigmentation.. As one college president said in a speech I heard, racial segregation in this country, with Russia ever alert to use it as propaganda to turn the colored peoples of the world against us, can be a dangerous and expensive luxury. It has already killed a wonderful dream and poisoned wholesome community life, a life I once knew.

The Screen

Boop-Boop-a-Doop or Where Are the Bows of Yesteryear?

ANYONE over 40 will have a nostalgic revel at the new March of Time, a 70-minute chronicle of America's Jazz Age. No doubt moviegoers in their 30s will also feel twinges of sentiment as the big public events of their childhood are reviewed; but for the younger generation *"The Golden Twenties"* will be straight history. This last group may wonder what was so "golden" about the period, but all ages will enjoy watching this diversified panorama of the highlights crowded between 1918, with its Armistice Day Parade that ended World War I, and 1929 when Wall Street laid that egg which was by no means golden.

The film, produced by Richard De Rochemont and based on a study by Frederick Lewis Allen and Samuel W. Bryant, consists mainly of newsreel clips and various shots of the outstanding personalities taken at the time. Five commentators spell each other as they make wisecracks or cogent observations on the manners and customs, the politics, sports, the entertainment world, the labor scene and manifold pictures of more or less social significance. Actually the whole movie is of social significance whether it is showing Woodrow Wilson, Red Grange, Samuel Gompers, Rudolph Valentino, Madame Curie, Al Capone or the visiting Prince of Wales. We were riding high in the '20s. The flappers, gangsters and Texas Guinan suckers of the Prohibition Period are as much part of the whole picture as the defeat of Wilson and the League by Senate opposition, the scandals of the Harding regime and the rise of William Green. The opulence of "those good old days" did not make us ask for whom the bell tolls; but we did cheer the Fords as they rolled off the assembly line and we listened to a new gadget called the radio and to the voice of Al Jolson in the first talkie.

Except for shots of the Scopes trial and such fringe characters as Billy Sunday and Emile Coué, there is practically nothing about religion in "The Golden Twenties," but there is an abundance of interesting views of Jimmy Walker, Babe Ruth, Gloria Swanson, Thomas Edison, Queen Marie, Calvin Coolidge, Will Rogers and many others, all of whom are part of the decade. Each viewer will have his own favorite scenes; mine include the shots of the Boston strikes, Coolidge being made an Indian chief, sequences from old movies with Garbo, Chaplin, etc. Since the makers of this film were limited to a great extent by what was available in newsreels and pictures, there is surprisingly little missing that is necessary to an understanding of the flamboyant '20s. There is one person, however, who I think should have been included: Clara Bow. The "It" girl, as much as anyone of her time, stands as a symbol of this gay, carefree decade.

For moviegoers who feel gypped unless they see stars in their films, there are some new comedies that supply this prerequisite if no other. *"A Woman of Distinction"* finds Rosalind Russell and Ray Milland battling it out through reel after reel of dubious humor. Rosalind, who can be stunning as anyone in the movies, portrays a dean of a women's college, and consequently according to Hollywood thinking, is cold, frigid and without plans for marriage. How visiting Professor Milland thaws some of this coolness and changes her plans is the theme of this forced comedy. Occasionally the lines are cute; the script may have read well, but its visualization results in a complete waste of a good cast's talents.

Jimmy Durante is so wonderful in *"The Great Rupert"* that one almost overlooks this film's thin plot, but only almost; for one has to sit through a droopy romance carried on by Terry Moore and Tom Drake while waiting for episodes involving their elders. Durante sparkles in his every appearance, and even Rupert, the trained squirrel, cannot steal scenes from him.

Dorothy McGuire tries to make like a doctor's wife in *"Mother Didn't Tell Me,"* but the unfortunate results are not this capable actress' fault. The script pulls out the old clichés about the poor little woman at home waiting for her busy husband and then falls all over itself in trying to kid the situation. Maybe every bit of this is true, but it failed to amuse me. It has a couple of thoughtless laughs, however, and if that is all you expect from a comedy, you may find Miss McGuire's efforts worthwhile.

PHILIP T. HARTUNG.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Of Note

The Church and Capitalism

LAST May the Vatican City's *Osservatore Romano* published an article by its editor which concluded, "The assumption that a marriage has been arranged between Catholicism and Capitalism is in no way justified. . . ." The editor of London's *The Tablet,* Douglas Woodruff, disputed this conclusion, and his argument was included in this column on January 30. *Blackfriars* (St. Giles, Oxford, England) has now taken up the argument and replied to Mr. Woodruff:

> *The Tablet* has recently taken up the defense of Capitalism as being at least *de facto* the basis of Christian action today. Douglas Woodruff takes French and Italian Catholics to task for condemning Capitalism, in particular disposing of the Editor of *Osservatore Romano,* whose article on the subject was translated in the October issue of *Blackfriars*. The latter had supported his rejection of the capitalist organization of society by frequent quotations from papal utterances, but Mr. Woodruff attempts to undermine the Catholic's until now rather superficial acceptance of those papal social encyclicals by such remarks as: "*Quadragesimo Anno* appeared in 1931 and was prompted by the Wall Street crisis of 1929." He would have his readers regard the Church in America which is consciously and proudly capitalistic in its economic structure. "The Catholic Church is being put in a false position and a false light while at one and the same time these things are being written in Rome, and elsewhere Cardinal Spellman, and the American bishops generally, praise so very warmly the American way of life which is in its economic activities the supreme example of capitalist society, and one for whose wealth and help all Italy, including the Church, is very grateful." Such an attempt to ally the Catholic Church with American capitalism will indeed put the Church in a false position. It is certainly of the greatest urgency to clear up those confusions about the meaning of the word 'Capitalism,' but to identify the true Christian with the Capitalist when that word is almost universally accepted to mean the evil abuse of property which has come to power with industrialism would be treason to the Church.
>
> Happily the American Catholics themselves are not so blind. *America* of 10 December 1949 devotes its first editorial to the feat of Father George H. Dunne, S.J., who was invited to speak to the Arizona Banking Association and spoke his mind as a Catholic priest. "Father Dunne told the Arizona bankers that business men have contributed largely to the emergence of the 'welfare state'. They themselves have played the major role in transforming the United States from an agricultural to an industrial society. In the wake of this transformation have come overcrowded cities, with their ugly and unhealthy slums. In the wake of mass employment has come mass unemployment and job insecurity. Instead of coping with these by-products of their own handiwork by 'coming up with constructive ideas,' most business men have chosen to ignore the social evils their own achievements have bred. More than that, too often they have taken a purely negative, obstructionist posture when others have proposed slum clearance. . . ." . . . Father Dunne had gone on to say that the only way to avoid this present 'welfare state' would have been the way of increased distribution of ownership. In other words he was opposing American capitalism as we know it with the Catholic view of ownership, and he had none of the complacency attributed to the American clergy by the editor of *The Tablet.*

Questions of Morality

ENGLISH Christian Democrats are part of the international movement which has been given much of its leadership and direction by Don Luigi Sturzo. They publish *People & Freedom* (32 Chepstow Villas, London, W.11), which has in its February-March issue the second part of a discussion of the Church and War by Father F. H. Drinkwater. In the course of his article Father Drinkwater tells of the way by which the Church comes to conclusions in moral questions:

> [Questions] are settled in a free-for-all discussion amongst experts (the professional moral theologians and canon lawyers) carried on in learned books and periodicals. Until the theologians seem to have arrived at a verdict, even bishops are careful not to say much. When agreement seems reached, it may or may not be embodied in some kind of word from Rome (Father Vincent McNabb used to say that the Church is about to enter on an epoch of definitions about morals rather than about dogma). This process of discussion is not in itself unsuitable; what would be unsuitable would be to say that something is a question of the natural law, that is of right reason, and then to prevent reason from discussing it fully. It is therefore desirable that theologians should discuss (say) the use of the atom bomb, and should not be too quick to silence each other by censorship. The disadvantage of the process is that theologians, notwithstanding the claims they make for themselves collectively, are usually modest and diffident individuals with little confidence in their personal ideas, and with a theoretical rather than a practical interest in problems, so that their printed discussions are carried on in leisurely fashion perhaps over several lifetimes, not unduly distracted by the anxious millions waiting for results.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Japan and the Occident

Max Fischer

WHEN I roamed the countryside of Japan I liked to stay in Japanese inns in order to have the chance to get acquainted with educated native families. They would not have been eager to engage in conversation with foreigners in their home towns, but as travelers they were only too happy to pass an otherwise boring evening in talk with strangers from far-off countries, which to them seemed as exotic as Japan is to us, or to brush up on their English, French and German. They spoke these languages with ease while my companions and I had great trouble being understood, even if we simply read the phrases from our Japanese language guides. Our acquaintances were interested to hear of houses higher than their own, of new technical methods, even of other spiritual ways. But in their hearts they seemed deeply convinced that though Occidental civilization might be more successful in many fields of material life, their culture had values of its own that should be preserved.

No doubt, the Japanese accepted the Occidental influences with less passive resistance and less hesitation than did the peoples of India or China. Does this mean that they are ready to depart radically from their past and to be completely assimilated into the culture of the Western democracies, as General MacArthur seems to hope? Even nowadays, though they walk around their great cities in Western clothes, they change into the old Japanese dress when they return to the privacy of their homes. And what is to be said of their mental attitude? For answers to these questions, which may be on the mind of any American concerned with Asia's future and our own, one needs a deep insight into the history of Japan and her contact with other cultural influences. One has to know the Japanese literature and, as only a few works have been translated into Occidental languages, one also needs a good reading knowledge of the Japanese language.

If you don't have these prerequisites you will appreciate my enthusiasm for *The Western World and Japan* (Knopf. $6.00.) by G. B. Sansom, Director of the East Asian Institute of Columbia University. It gives a rich digest of the cultural trends that one should understand when discussing the Westernization of Japan.

Sir George B. Sansom, a Londoner, had a truly cosmopolitan education. He studied extensively in England, France and Germany; he was in the diplomatic service of his country from 1904 to 1947, principally in Japan and Korea; and he studied the native languages, as all good diplomats should. For some years Sir George was president of the Asiatic Society of Japan. He taught twice during the thirties as a visiting professor of Japanese at Columbia University and a year ago was made the first director of their new institute. This profound, politically trained scholar's knowledge of East Asia has been widened by official missions and personal studies in China, India, Malaya, the Philippines and the Netherlands Indies. Since Sir George is a keen observer, a scholar with remarkably clear thoughts, and is a very perceptive writer, his book is, indeed, a fine achievement.

★

THIS work is not a political pot boiler with timely practical advice. It is a book on cultural history that reveals with painstaking research how the civilization of the West has touched and influenced the Asiatic peoples in general and the Japanese in particular—and how, on the other hand, European life was attracted and enriched by contacts with Asia. The author is not free from one-sidedness: he is more interested in material influences than in spiritual. He explains in a very lucid way how the colonial territories brought unwanted competition to several European countries, how much some established European industries—for instance, the English wool factories—resented the importation of Indian goods that eventually changed the clothing and eating habits of Europe.

The chapters on the intellectual life are full of interesting details but not always complete and convincing. The author fails to emphasize the Catholic influence in the Philippines, which caused a great change in the attitude of the population. Though he treats the Catholic missions without prejudice and does justice especially to the admirable work of the Jesuit Fathers in China and Japan, his argumentation concerning the failure of these strenuous attempts before the nineteenth century seems incomplete.

After the terrible persecutions of Christianity in Japan, a change of mind began about 1720. Might it possibly have been the effect of the three volumes of the *Knowledge of the West,* written by the Japanese statesman Arai Hakuseki, which were completed in 1715? This penetrating analysis of the Occident and its Christian philosophy, based on the explanations of an Italian priest, Father Sidotti, who smuggled himself into Japan, is only casually mentioned by Professor Sansom, but may have had profound influence in recasting Japanese ideas of Christianity.

★

THE influence of Western ways on Japanese history of the 19th century constitutes the most impressive part of this valuable work. It is based on the analysis of many Japanese books never translated into English or any other Occidental language. Again and again the author reiterates his conviction that ideologies had a lesser influence in shaping the Westernization of Japan than the machine and the revolutionary forces of modern tech-

MAX FISCHER *has been a correspondent in the Far East and the foreign editor of Deutsche Allegemeine Zeitung, Berlin.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

niques. This brings Sir George's philosophy of history rather close to the Marxian view that the great changes of historical life are brought about by the changes in economic production. I doubt very much that this is correct. It seems to me that the success of Western ways in Japan may be explained to a great extent by the fact that the native culture had long since reached its culmination when Western influence began—as had the Aztec and the Inca civilizations when the Spaniards came to Mexico and Peru.

There is still another point in the philosophy of history of the book with which I cannot agree. The author finds in the Asiatic civilizations a quality of conservatism that makes them different from the rapidly changing rhythm of Occidental civilization. I think this is true only of the Western history of the last five centuries. This era may be a transition period, between the millenium of the Middle Ages and a new integrated culture, the culture of an age to come. If we examine the European history of medieval times we find that it embodies as much consistency and conservative traditionalism as the great civilizations of Asia.

That a reading of Professor Sansom's work leads to such thought-provoking controversies, demonstrates how much it transcends the limits of an average monograph on a specialized historical theme. No future author on cultural relations can bypass this important work. The present volume pursues the relations between Japan and the West to the end of the nineteenth century; although it is not specifically mentioned, it is to be hoped that Sir George will publish a second volume, bringing the story to the present day.

Books

John C. Calhoun: American Portrait. Margaret L. Coit. Houghton. $5.00.

THIS book is a labor of great skill. Not only does Miss Coit succeed in producing a matchless portrait of the famous Southerner, she also succeeds admirably in painting in the background of the time with thoroughness, and with understanding of dramatic and crucial issues. Here we have the preliminary setting to the Civil War rendered in terms of men and principles clashing passionately to avert the unavoidable, and ironically enough, actually—perhaps helplessly—seeing their passions working to bring on the ultimate conflict.

It is characteristic of this period that the men in power in Washington, the orators who contended in Congress on issues so fraught with danger for their country, were not blind to ultimate possibilities; they were prophets who, like Calhoun himself, failed to heed their own warnings. Of Calhoun, Miss Coit says, "he trusted his heart, not his head." By that she means, if I do not misinterpret her, that Calhoun clearly saw that events were heading for disaster, yet felt that he could do nothing else but remain loyal to his state and to the South. He saw with almost appalling clarity that a fierce contest was being waged between the agrarianism of the South and the capitalism of the North, and that the two were irreconcilable. In 1812 he prophesied that if ever the South ceased "to control this nation," it would "resort to the dissolution of the Union."

What John Randolph had foreseen, Calhoun now saw, and it was nothing less than a "permanent economic conflict" between North and South. "The North," in Miss Coit's words, "determined to become industrial, the South resolved to remain agricultural; the South demanding free trade in the open market, the North demanding exclusion of foreign competition." In other words, "the Southern farmer paid for the Northern manufacturer's protection against foreign competition by a loss of his own capacity to compete in the world market." And his very livelihood depended on the world market. Not one quarter of the Southern agricultural output could be consumed by the United States.

Fully aware that many would regard it "new and dangerous," he arrived quite logically at the doctrine of nullification, a doctrine to which he held to the end of his days. It was around the year 1846 that he burst out: "If you should ask me the question, what would I wish engraved on my tombstone, it is *Nullification.*" And it was only four years later, on his deathbed, when asked what he saw in the future, he replied: "Dark forebodings, and I should die happy if I could see the Union preserved . . . The Union is doomed to dissolution . . . within twelve years. The probability is that it will explode in a presidential election." Again, "The dissolution of the Union is the heaviest blow that can be struck at civilization and representative government." It will be seen that his prophecy was accurate to the year.

Miss Coit is by no means an uncompromising admirer of Calhoun. She is at great pains to indicate his inconsistencies and his mistakes. For one thing, she points out, Calhoun was not above politics, but he never compromised on any basic principle he held, this to his own hurt. "I would rather risk defeat than character," he once declared.

The tremendous array of facts at Miss Coit's command never proves an embarrassment, so skilful is she in marshaling them into the pattern of a narrative significant as both story and history. Miss Coit has risen to the occasion of a great theme, and it would be surprising indeed if the present year should see another biography which would stand a better chance for the Pulitzer award.

JOHN COURNOS.

Vessel of Clay. Leo Trese. Sheed & Ward. $2.00.

IF for some unaccountable reason I were to have a personal chaplain, and one of my own choosing, I believe I would ask him time after time what was blocking my progress in the spiritual life. I would tell

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

him about the schooling in patience, with sleepless hours, which a growing family inevitably brings with it. I should probably allude to opportunities which a job like mine is capable of presenting. And I could hardly leave out a continuing experience of the Liturgy in the course of the Church year: the recurring example of Christ and His Saints, the penetrating exhortations of the early Fathers and the aspirations and precepts from the Ordinary and Proper of the Mass. What about the workings of God's grace? With all this sustenance and encouragement, and so much to be thankful for, why should so little, if any, spiritual growth be discernible! That is the way I would confront such a personal spiritual adviser again and again. For I know by now that to stand still is actually to go backward where the one thing necessary is concerned.

Turning to the things of Martha, to my solicitude for my fellowmen, I find perhaps even less cause for satisfaction. But why has Father Trese got me started on this unhappy, if mayhap salutary catalogue? At the outset I was eager to discover what he would have to say about what is of all callings the most arduous (from the viewpoint of responsibility). I read on and on, but the self would not be denied even in the matter of breast-beating. From the very first pages where Father Trese tells about five minutes lingering abed at six in the morning, I kept being thrown back from his articulate personal musings to myself and my own deficiencies.

That is largely and designedly Father Trese's fault, of course. He writes of his personal struggle unaffectedly and graphically. He is much less solemn than what I have written here. He seems to hit upon universal human weaknesses so inerrantly that, with successful spiritual writers before him, he presents a mirror in which every reader may gaze at his own sorry reflection. And all this is in terms of the immediate here and now—radio soporifics, picture magazines and evening papers, appeals for the foreign missions, the pursuit of the little white ball, etc. Time and again he examines his resort to the chronic alibi of our generation, "I'm too busy," to find how often it is unwarranted.

But *Vessel of Clay* pierces the bull's-eye in other ways. It is considerably more than a timetable of a parish priest's day and a cheerfully devastating chart of human weaknesses. "How true; how true," I found myself saying not only on point after point about personal lethargy but on his more general observations as well. Here is one of them: "The day is gone when the clergy were looked upon as the world's most learned body. In an age of materialism and unbelief we are denied credit for being the most continent group in the world. Our own compromises with secularism make it doubtful whether we could claim the world's championship for asceticism. But kindness—gosh that should be easy. It should be, except that a thing like that is never done by a group; it's done by the individuals."

The most stirring moments in Father Trese's book, however, convey his faith and confidence in God. His chapter on making sick calls in company with Christ in the Blessed Sacrament is one that is as unpretentious as it is memorable. It explains why all the rest must come to him comparatively easily.

EDWARD S. SKILLIN.

The Outlander. Germaine Guevremont. Whittlesey. $3.00.

THIS beautifully written book is a tale of life in one of the three hundred year old rural parishes of Quebec. It is also a study of the two basic French-Canadian types: the simple *habitant,* whose life is rooted in his land, and the hardier *courier de bois,* who is governed by an itching foot and a craving for adventure. The modern descendant of the latter may be a missionary, or on a lower level, a wandering lumberjack, harvest hand, and jack of all trades. Such is the anonymous hero of this book, and such plot as there is, apart from the basic events of life, hinges on the conflict between his vagabond ways and the settled pattern followed by the Beauchemin family and their neighbors, among whom he is as out of place as an exotic fish in a placid mill pond.

Madame Guevremont has a deep understanding of the people of whom she writes, and the ability to make the universal emerge from the particular. Though she presents a vivid and poetic picture of French-Canadian rural life, her penetration of both masculine and feminine character makes the book something more than just another regional novel in the well-worn literary tradition of Quebec. *The Outlander* marks a distinct advance on Ringuet's *Thirty Acres.*

The admirable translation incorporates both *Le Survenant,* which won wide acclaim both in Canada and in France, and its sequel *Marie-Didace,* which is less powerful than the original work.

MASON WADE.

The Wrong Set. Angus Wilson. Morrow. $3.00.

IN this book the current literary star of Great Britain presents his first collection of stories. His peculiar talent is the ability to reveal the many unspoken enmities and oppositions which lie under personal relationships, and his skill at indicating the automatic, meaningless and false use of words in ordinary conversations. Mr. Wilson's stories intimate that his estimate of people is something less than good.

There are no good people in these sketches, and few who move one to pity. But several situations can force a feeling of fear, an anxiety which arises when one associates oneself with the characters who speak easy falsehoods, and who live disordered lives without admission or knowledge of disorder.

In the title piece a common London club singer, surrounded by perverts and chiselers, tethered in a torpid

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Comments from the Daily Press

James O. Supple, in the Chicago ***Sun-Times:*** "What is perhaps the most important feature of The Commonweal is that it has not been content merely with giving a liberal viewpoint on social issues, but presents that viewpoint in a setting of Catholic spirit and Catholic faith."

Letter from Virginius Dabney of the Richmond ***Times-Dispatch:*** "I have long admired the quality of your publication. It seems to me to have special characteristics which are valuable. It is a Catholic journal, and is at the same time broadminded in its view of public questions, including those involving Catholicism."

Leslie E. Claypool in the Los Angeles ***Daily News:*** "It is a sound assumption that Protestants who read The Commonweal with any regularity will lose any anti-Catholic bias they may have, and Catholics who read it regularly will not only be better Christians but better citizens as well, for The Commonweal relates Christianity to citizenship in a most constructive manner."

Send for a Trial Subscription

FOR NEW SUBSCRIBERS

THE COMMONWEAL,
386 4th Ave., New York 16, N. Y.

Enclosed is $1. Please send the next 12 ssues to:

NAME .....

STREET .....

CITY .....

3/31/50

liaison, learns that she is to be fired. After several drinks she restores her spirit and stiffens her self-righteousness by wiring about her nephew to his mother, "Terribly worried. Norman in the Wrong Set."

In "Crazy Crowd" there is an extended vivisection of the curious cult which enjoys playing the odd part, and enjoys even more the reputation of being queer. "Totentanz" describes the dilemma of two academic climbers, and discloses the effect which professorial slogans have on persons who have heard them more than a few times.

It is in the story, "Union Reunion," however, that Mr. Wilson achieves his greatest success in recreating the silent animosities and vexations which are covered by external jollities and polite phrases. A family party begins with the proper words of inquiry and affection; it moves along to momentous judgments about sports and politics. Then, after a big meal, the onset of flatulence prompts the start of familiar biological jokes, and there is a gradual loosening of formality and affected dignity. Finally, a single remark causes bitterness to rise to the surface, and the party ends in a silent, harsh, irrevocable estrangement.

The understanding of the exasperations that are caused by trivial words and actions, the awareness of the persistent use of vacuous sentences permit these stories to emerge with a serious, adult, satiric taste. There is a tendency to use the "twist", to summarize paradoxically in a final sentence, and there is, in the manner of Waugh, a bent toward fantastic settings. Several stories are conventional, but, all in all, *The Wrong Set* is the right sort.

GEORGE MILES.

The Road to Damascus. John O'Brien. Doubleday. $2.50.

THIS book brings to light an often-overlooked mark of the Church, her youth. Though slain in one country, she is reborn in another. Declared dead by tyrant and clerk, she prays at their funerals and baptizes their children or grandchildren. She is despised and vilified by many, and yet, at the same time, discovered. Again and again, through her, those who have run after idols rest at last in God. Converts are the token of the Church's vigor. Though her beginnings are in antiquity, she is young.

Father O'Brien, who compiled this book, is untiring in his efforts among Catholics and non-Catholics, inviting those who are without, and imploring those who are within to be a living invitation. He has collected the autobiographical sketches of Evelyn Waugh, Fulton Oursler, Gretta Palmer, Frances Parkinson Keyes, Ross J. S. Hoffman, Theodore Maynard, Fr. M. Raphael Simon, Rosalind Murray, Fr. Owen Francis Dudley, Senator Robert F. Wagner, Douglas Hyde, Willis D. Nutting, George B. Harrison, Sheila Kaye-Smith, Clare Boothe Luce. Many of the stories are excellent, some few are disappointing. Yet every conversion is a work of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

grace and therefore infinitely greater than the man who tells of it.

I should like to take exception to the publisher's blurb, which describes the book as the conversion stories of "successful men and women of today." What makes these men and women stand out and what prepared them for their conversion was that they had sobriety enough not to be intoxicated by success, and courage to admit their weakness and defeat. JOHN M. OESTERREICHER.

Against The Tide. Muriel Elwood. Bobbs Merrill. $3.00.

IT IS REFRESHING today to come upon an historical novel whose author is primarily concerned with telling a story and not with providing a continuous chronicle of boudoir escapades.

Against The Tide is a novel of Los Angeles in the 1880's, a colorful and amorphous period in the development of the Southwest, when the Spanish don was making a desperate but futile stand against the American pioneer to prevent his vast land holdings from passing into the possession of realtors, mining and oil compaies, and the railroads. This conflict between two rival cultures—one an anachronism and already doomed—forms the central theme of the book and is personified in the romance between Francisca de Gomez, daughter of one of the oldest and wealthiest Spanish settlers, and Philip Mackay, a young American from the East.

The theme is a delicate one and is handled with skill and sensitivity but the book suffers from the lack of really first rate descriptive writing and from the absence of passion and vitality in many of its characters.

J. M. CONNOLE.

Storm of Glory. John Beevers. Sheed and Ward. $3.00.

WITH the exception of Saint Thérèse of Lisieux's own brief book, *The Story of a Soul,* this seems to me the most satisfactory account of her life and teachings extant. It is a reverent, dignified and entirely honest portrayal of a saint who would be but seventy-seven years old if alive today.

The English author divides his book into two sections: the first deals with the life of Thérèse Martin, her beatification and canonization; the second, with her teachings, especially in their relation to spiritual needs in modern times. Added to these are a chronology, an adequate but not exhaustive bibliography, and two appendices, one concerning the familiar fabricated representations which were first offered to the public instead of the real photographs which should have been made available, the other concerning the effect of World War II on the French town of Lisieux, especially the places associated with the saint.

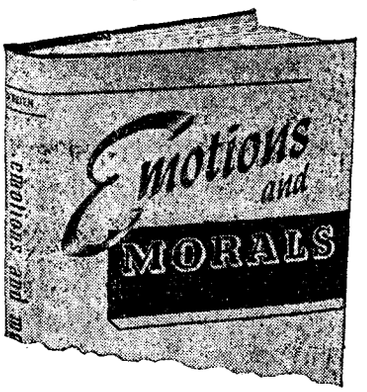
Now, in this powerful new book, a deep-seated conflict is resolved in a practical philosophy of life . . .

Emotions and Morals

Their Place and Purpose in Harmonious Living

By Patrick O'Brien, C.M.

Foreword by Robert E. Lucey, S.T.D., Archbishop of San Antonio



The eternal clash between moral standards and such compelling emotions as desire, fear and anger is now interpreted for everyday living. Father O'Brien writes for the sincere person who strives to recognize and understand the moral responsibility felt for acts committed under the stress of emotion. He also shows you how to modify emotion-charged compulsions to wholesome, ethical actions.

Here are sound principles based on psychological insight and ethical concepts—principles that can be applied to individual cases without reducing morality and personal psychology to a mathematical equation.

For a better understanding of your responsibility for your emotions, order a copy of the book today.

245 Pages **$3.50**

——————ORDER TODAY——————

Enclosed is $3.50 for EMOTIONS AND MORALS, by Patrick O'Brien, C. M. I can return book within one week for full refund if not satisfied.

Name .....

Address .....

City ..... Zone.....State.....

G&S GRUNE & STRATTON
381 FOURTH AVENUE
NEW YORK 16, N.Y.
Medical and Scientific Books

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

JOURNAL OF ARTS AND LETTERS

Now Entering Upon Its Second Year
Will Publish Contributions By:

A. de Bethune
Barry Byrne
Graham Carey
Brother Cornelius, F.S.C.
Rev. Richard J. Douaire
Sister Esther, S.P.
Brother Justus George, F.S.C.

* * *

Maurice Lavanoux
Brother L. Fabian, F.S.C.
Sister Mary of the Compassion, O.P.
Rev. H. A. Reinhold
Pie R. Regamey, O.P.
Sister Thomasita, O.S.F.
and many others

The Spring number is devoted to a symposium on the present state of religious art. Other significant essays will study: Mystical Elements in the Paintings of Keith; The Sermons of Leo the Great; Anatomy of Activism; Huysmans and the Liturgy; Christian Democracy, etc. In addition to numerous book reviews each issue contains lengthy commentaries on periodical literature in Religion, The Arts, and Philosophy.

Three dollars per year **Single copy, one dollar**

4247 Washington Boulevard, Chicago 24, Ill.

JOURNAL OF ARTS AND LETTERS

Subscription and single copy rates were wrongly quoted in an advertisement in The Commonweal of March 17. Correct rates are:

Three Dollars a Year — Single Copy, One Dollar
4247 Washington Boulevard — **Chicago 24, Ill.**

POPULAR LITURGICAL LIBRARY
A series of publications on
THE MASS SACRAMENTS GREGORIAN CHANT
BREVIARY CHURCH YEAR SACRAMENTALS
Send for descriptive circulars
LITURGICAL PRESS Collegeville, Minnesota

CAMP WE-HA-KEE On Green Bay Marinette, Wisconsin
For Girls 6-16
Conducted by Dominican Sisters, Sinsinawa, Wisconsin
For information write
1950 Season June 27-August 22, $300
Sister David O'Leary, 192 Ridge Ave., Winnetka, Ill.

SPECIAL ISSUES OF THE COMMONWEAL

APRIL 14 — EDUCATION

MAY 5 — SPRING BOOKS

The approach to biography and to hagiography is correct. Setting, character, chronology are always clear. Much of the content of the volume is from the *Summarium*. Good use is made of many quotations from the saint's own writings and those of her contemporaries, while the author calls attention to the fact that the sentimental wording of these was "that of her circle and her age," something that the intelligent reader must make allowance for, realizing that the pith remains. A wholesome disregard of the confusing reticences of early biographers marks the narrative. The objective depiction of Mother Marie de Gonzague, who was prioress for six of the nine years of Thérèse's stay in the Carmel of Lisieux, is perhaps the author's most valuable contribution to a proper understanding of the saint's convent *milieu*. The character of Pauline Martin, Thérèse's older sister, known in the Carmel as Mother Agnes of Jesus, is brought out remarkably; once and for all, the relation of the three is unmistakable. It was when Mother Agnes of Jesus was prioress for three years (1893-1896) that Thérèse, at her bidding, began her autobiography; the major portion of *The Story of a Soul* was written for Pauline, but its final chapters were addressed to Mother Marie de Gonzague who later permitted the publication of the document only on condition that it read as if the whole had been addressed to her. It was she who permitted Thérèse to clean windows after a hemorrhage. Needless to say, Pauline fearlessly forwarded Thérèse's cause. These facts are not revealed here for the first time, but they are set forth with unprecedented clarity.

By throwing a strong light not only on a saint who can stand it, but also on the artificial haziness of certain early representations of her, John Beevers shows Thérèse of Lisieux for what she was, the heroic young Norman, placed by the Church side by side with Saint Jeanne d'Arc as Secondary Patron of France, side by side with Saint Francis Xavier, as Patron of all Missions and Missionaries.

D. H. MOSELEY.

• REVIEWERS •

JOHN COURNOS is a critic and short story anthologist.

MASON WADE is a historian whose most recent work is *The Journals of Francis Parkman*.

GEORGE MILES is a graduate of Notre Dame.

REV. JOHN M. OESTERREICHER, of the Archdiocese of New York, is an associate editor of *Orate Fratres*.

J. M. CONNOLE has been on the staff of a New York publishing house, and has recently received his MA degree from Columbia.

D. H. MOSELEY is a contributor to the *Dublin Review* and other Catholic periodicals.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Educational Directory

COLLEGES—WOMEN—MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore, Maryland. An Accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional Advantages. For information address the Registrar.

PENNSYLVANIA

ROSEMONT COLLEGE

Rosemont, Pa. A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

NEW YORK

NAZARETH COLLEGE

Rochester 18, N. Y. Conducted by Sisters of St. Joseph. B.A. and B.S. Degrees. Liberal Arts — Science — Education—Art—Music—Speech and Dramatics — Secretarial Science — Social Service — Nursing — Medical Technology.

COLLEGE OF MT. ST. VINCENT

Mount St. Vincent-on-Hudson, New York 63, N. Y. Conducted by the Sisters of Charity. Offers A.B. and B.S. Degrees, Liberal Arts, Nursing, Commerce Education, Pedagogy. Accredited by the Association of American Universities. Campus bordering Hudson River. One-half hour from Grand Central, New York City. Write for Bulletin L.

PREP SCHOOLS—BOYS—OHIO

GILMOUR ACADEMY

Gates Mills (Cleveland), Ohio. A Resident Preparatory School for Boys. Conducted by The Brothers of Holy Cross, Notre Dame, Ind. Situated in the picturesque Chagrin Valley in suburban Cleveland, enjoying the facilities afforded by the city's libraries, galleries and museums. Distinctive rural-home atmosphere. 133 acre campus. Educational, cultural, and physical training programs. Fully accredited four year college preparatory course offered. Classes limited to 15 students. Brother Theophane Schmitt, C.S.C., Headmaster.

RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secretary.

DELAWARE

ARCHMERE

Catholic preparatory school for boys under the Norbertine Canons. Fully accredited. High academic standards. High School only. Small classes. Resident or day. Limited enrollment. All sports. Gym. Catalog. Very Reverend Headmaster, Box 67-H, Claymont, Delaware.

SPECIAL SCHOOL

MARYDELL SCHOOL, INC.

Langhorne, Pa. Retarded children require medication, training and individual instruction. Learn of our methods and results by visiting the school. T. Frank Devlin, M.D., President.

COLLEGES—MEN—ILLINOIS

LEWIS COLLEGE

Lockport, Illinois. Two and four year college credit courses: Liberal Arts and Sciences, Education, Business Administration. Terminal Courses: Flight, Aviation Maintenance, Operations, Mechanics. Flight Instruction: Private Pilot, Multi-engine, Commercial, Helicopter Instructor, and Instrument Training. State, Veterans Administration approved. B.A. and B.S. Degrees granted. Resident Students and Coeducational Day Students.

KANSAS

ST. BENEDICT COLLEGE

Atchison, Kansas. A Catholic College for men conducted by the Benedictine Fathers. A Liberal Arts College, accredited by the North Central Association. Located fifty miles northeast of Kansas City, Missouri, on the Missouri River. Address Registrar for information.

Classified

★ Rate for your message, 10c a word. 75c a line for displayed copy. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

BOOKS

★ Books: Used, Old, Rare.
For Librarians, Collectors, Readers.
Huge Stock. Reasonably Priced.
Catalogs Free. Browsers Invited.
Want Lists Solicited. Libraries Purchased.
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

IRISH BOOKS AND GIFTS

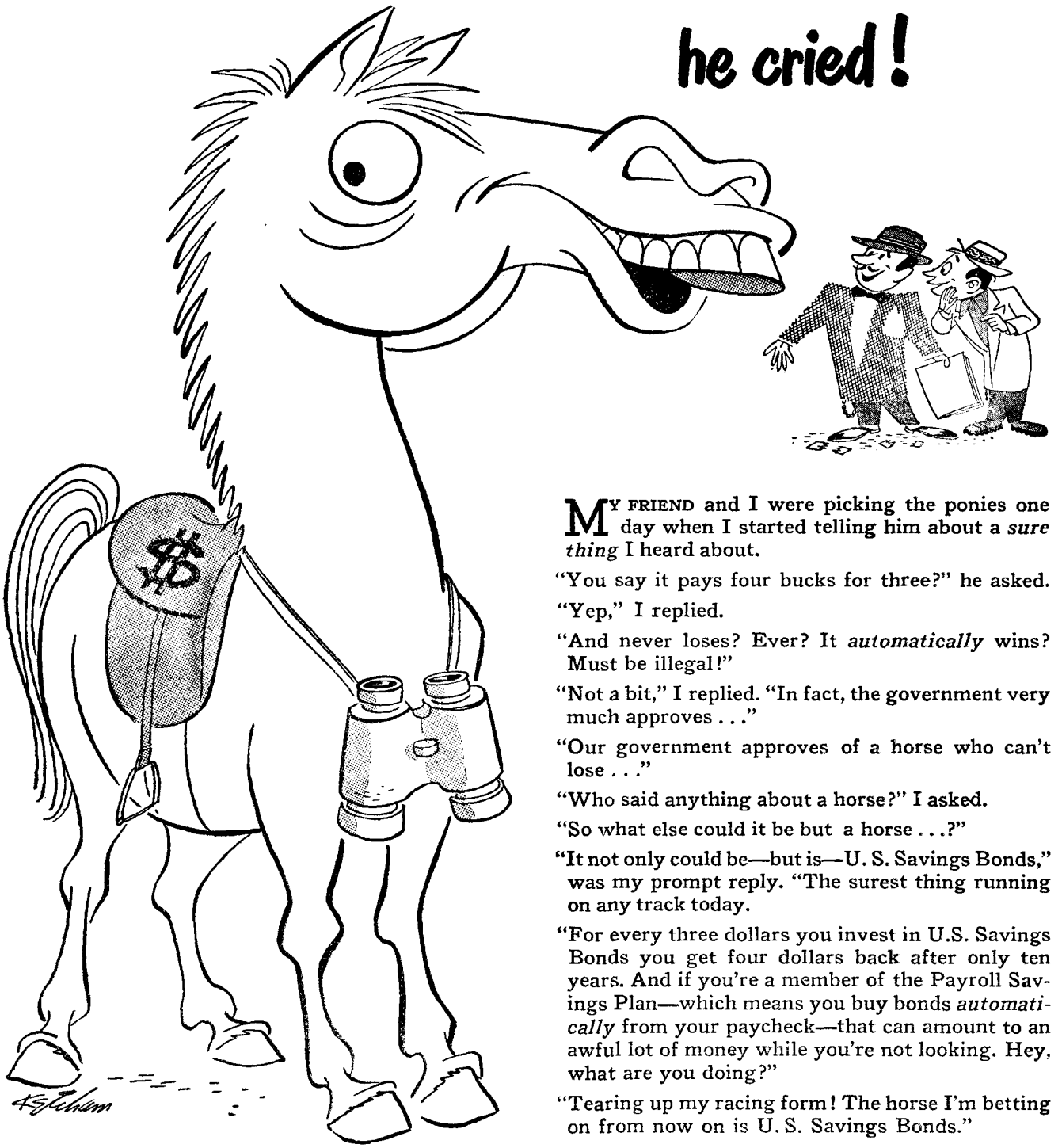
★ Books, Linens, Gifts. *Catalogs.*
IRISH INDUSTRIES DEPOT, Inc.
876 Lexington Ave. (near 65th), New York

RESORT

AKERMAN HOUSE
Located on West side of
NEWFOUND LAKE
near Wellington State Reservation
Homelike Atmosphere American Plan
Rooms with or without private bath
Write for descriptive folder
BRISTOL, NEW HAMPSHIRE Tel. 129-23.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"There's no such animal," he cried!



MY FRIEND and I were picking the ponies one day when I started telling him about a *sure thing* I heard about.

"You say it pays four bucks for three?" he asked.

"Yep," I replied.

"And never loses? Ever? It *automatically* wins? Must be illegal!"

"Not a bit," I replied. "In fact, the government very much approves . . ."

"Our government approves of a horse who can't lose . . ."

"Who said anything about a horse?" I asked.

"So what else could it be but a horse . . .?"

"It not only could be—but is—U. S. Savings Bonds," was my prompt reply. "The surest thing running on any track today.

"For every three dollars you invest in U.S. Savings Bonds you get four dollars back after only ten years. And if you're a member of the Payroll Savings Plan—which means you buy bonds *automatically* from your paycheck—that can amount to an awful lot of money while you're not looking. Hey, what are you doing?"

"Tearing up my racing form! The horse I'm betting on from now on is U. S. Savings Bonds."

Automatic saving is sure saving—U.S. Savings Bonds

Contributed by this magazine in co-operation with the Magazine Publishers of America as a public service.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED